

# THE NEW ABOLITIONIST

“Abolish the White Race — By Any Means Necessary”

January/February 2000

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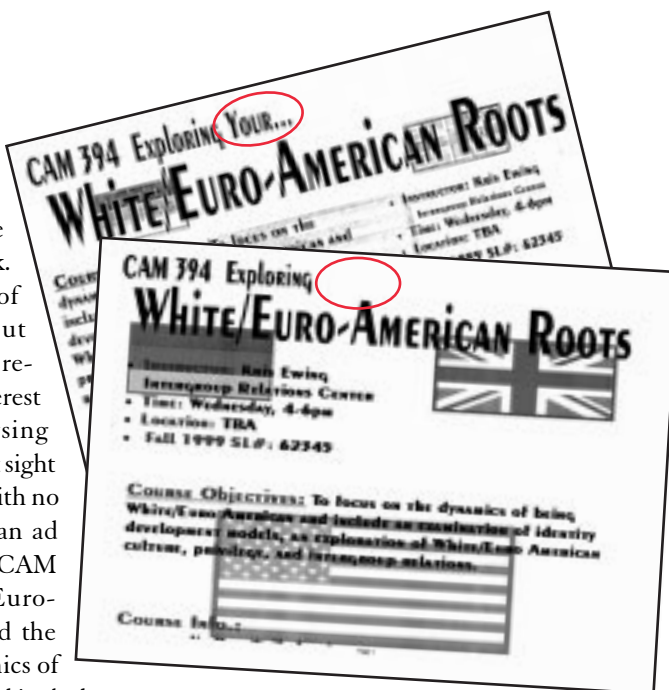
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## INVENTING WHITE ROOTS

**Bogus “White Culture” Class Is Liberal Attempt to Save the White Race**

by Joel Olson, Phoenix

During the first week of the fall semester I was walking through a building on the Arizona State University campus, where I work. I passed through a gauntlet of tables with information about AIDS prevention, counseling resources, and other items of interest to new students. While browsing through the information I caught sight of a lone flier sitting on a table with no one sitting at it. The flier was an ad for a one-credit class entitled “CAM 394: Exploring Your White/Euro-American Roots.” The flier said the course will “focus on the dynamics of being White/Euro-American and include an examination of identity development models, an exploration of White/Euro-American culture, privilege, and intergroup relations.”



*White/Euro-trashed: The flier in the background was the original course flier; the revised version (minus the word “Your”) is in the foreground.*

### A class for white people

I smelled a rat. I checked the class’s web site to confirm my suspicions. I then fired off a letter to the heads of the Intergroup Relations Center (IRC) and the Vice President for Student Affairs, the two offices responsible for the class. The letter read, in part, “While I’m sure the intentions of your department and the instructor in offering this class are well-meaning, what the class does is perpetuate white supremacy and the privileges of the white skin by attempting to transform whiteness, a form of unjust power, into a ‘culture’... Classes such as ‘Exploring Your White/Euro-American Roots,’” I wrote, “Not only camouflage white privilege, they actively perpetuate it by providing a space for whites

to navel-gaze without compelling them to squarely face their role in perpetuating racial oppression in this society.”

I also argued that since the class is designed for white students it violates the university’s anti-discrimination policy. No African American history classes offered on campus, by contrast, are designed just for

**How do you unite university liberals with right-wing talk radio? Challenge their whiteness.**

Black students. Once again, I wrote, white privilege is perpetuated on a college campus, only now under the guise of multiculturalism and “intergroup relations.”

I concluded by demanding that they revise the class immediately so that the course is either a class on whiteness (i.e. a historical analysis of white supremacy in the United States) or a class on American culture, in which case African, Native, Chicano, and

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## DECATUR: WHERE ARE THE RACE TRAITORS?

by Kingsley Clarke, Chicago

It is apparently easier to free Marines from Slobodan Milosevic than to get six Black students back in school. The November expulsion of seven Black high school students for fighting at a football game by the Decatur School Board has been thoroughly covered in the media by now. I will limit these observations to matters with which readers may not be familiar.

Decatur is a city of 83,885 at the geographic center of Illinois. It is a small Midwest city but a number of major industrial corporations maintain facilities there: Archer Daniels Midland, Caterpillar, Bridgestone/Firestone, A.E. Staley. It was the original home of the Chicago Bears (the “Decatur Staleys”) and now calls itself the “soy capital.” The white population is 82 percent and the Black population 17 percent according to the 1990 census. The enrollment in Decatur

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# DECATUR

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public schools is 57 percent white and 41 percent black, but African Americans are only seven percent of the staff. There is one Black school Board member. He voted against the expulsions.

Over the past decade the Reverend Jesse

union windbreaker jackets. (This in juxtaposition to the ostentatious union bureaucrats struggling to get on television marching up front with Jesse Jackson.) I saw no white high school students in attendance except those at a simultaneous Klan rally a few miles away.

*Protesters march in Decatur against the expulsion of six Black students. Photo: K. Clarke*

Jackson has intervened on behalf of Staley and Caterpillar workers in bitter labor disputes, including lockouts. Black workers (along with a few white workers), have renewed this battle, but this time against the public schools, its entrenched industrial-class board, and the arbitrary absurdity of its pernicious “zero tolerance” policy. As one Black worker said regarding zero tolerance, “This is how they deal with people in Decatur—lock them out.”

On November 14th I marched in Decatur with approximately 3,000 people, led by Reverend Jackson. I estimated that about 2,900 were black and 100 white. I saw no Latinos and the only Asians were two women working for television. Of the whites in attendance, there were precious few who might be viewed as abolitionists or race traitors. There were, however, about 25 robotic Chicago leftists distributing their *Challenge* and *Workers' Vanguard* newspapers with irrelevant headlines about the Berlin Wall and the Klan in New York. (The only good news as far as I was concerned is that the Black people around me assumed that the Spartacists were the Klan.)

On the other hand, it was encouraging to see a few white workers marching in their

There is some additional white support in the community as a whole. “I think it has helped to awaken the community out of a lazy, drowsy sleep,” said one retired white civil engineer, “Decatur is contradicting itself [with signs around the city that declare “Racism: Not in Our Town”]. To me [the expulsions] are a clear sign of racism, though they categorically deny it.”

Reverend Jackson denies it, too. His oft-repeated slogan, “It’s not about Black and white, it’s about wrong and right,” is catchy and provocative but flies in the face of real-

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  - cartoons and artwork
  - photos
  - reviews
  - letters
  - statistics for the Whiteness Index
- Send any material that will help us slay “the great white whale” to the PO Box or email addresses to the right of this column.**

ity. It seems to have more to do with his electoral machinations than it does with the mass Black upsurge in reaction to “zero tolerance.”

One week after the mass march, several Anti-Racist Action members were arrested while disrupting a World Church of the Creator rally in Decatur.

On the day Reverend Jackson was ceremoniously arrested, he was surprisingly surrounded by about twenty young Black men who chanted “Hell no! We won’t go!” and struggled with the police. Two police were supposedly injured. The remaining question is whether Jackson’s usual tactics of boardroom dealing and channeling struggle into federal court can diffuse this anger.

### THE NEW ABOLITIONIST

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***Treason to whiteness is  
loyalty to humanity.***

# KUDOS, CRITICISMS AND QUESTIONS FOR THE ANTI-WTO MOVEMENT

by Chris Niles, Washington, D.C.

I've spent most of my life as sort of journey agitator. This year, I've been stuck—did I say stuck?—in the classroom, so I was not able to do what I might have otherwise done, which is travel to Seattle to join the protests against the World Trade Organization last month.

As I followed the news about the demonstrations, I was especially impressed with the young anarchists and their allies. They were the real heroes of the anti-WTO activities in Seattle. Not only did they temporarily shut down the WTO proceedings, they controlled the streets of downtown Seattle for a twelve-hour period. During this time they consciously employed a strategy of "violence against corporate property," attacking Bank of America and (unoccupied) chain stores such as Gap, Nike, and Disney. They absolutely refused to play by the official rules of protest (i.e. protest all you want, but don't disrupt business as usual) and they did not back down in the face of a huge—and very aggressive—police presence. Their courage and commitment is to be congratulated and their actions emulated.

At the same time, I was disgusted with the predictable behavior of the left-liberal types in Seattle. With hopes of scoring publicity points with WTO conference organizers and mainstream America, they fell over themselves in the rush to denounce the "violence" of the young anarchists. Ralph Nader scolded the police for "ignoring black-clad hooligans breaking windows and spraying paint." Others criticized the cops for not removing the militant protesters from the ranks of the so-called nonviolent protesters. In a typical incident reported in the independent newsletter *Blind Spot* ([www.indymedia.org](http://www.indymedia.org)), which published daily during the demonstrations, Dina Rudick reported that a group of "non-violent" whites linked arms in an attempt to protect a Nike Town store from a group of Black "vandals" until the police finally secured the area. The Black youth responded with fists and by calling the white protesters—accurately—hypocrites.

But aside from the inspiring efforts of the

young anarchists and the asinine behavior of the liberals, the demonstration raised a number of questions for me as an abolitionist that

have responded to that? The cops? Liberals? The media?

5) In my estimation the anarchists, unlike the communists (for better and for worse) don't have much of a history in the Black community. What would it take to build a strategic "anti-white" relationship between young, mostly white anarchists who are willing to attack property, Black radicals, and Black "vandals"? What, if any, traces of whiteness exist among the anar-

*Keeping the peace in Seattle, WTO-style. Photo: Paul Joseph Brown*

I'd like to get our readers' thoughts on.

1) Why the relative absence of Black folk at the Seattle demonstrations?

2) Blacks have always been at the vanguard of critical political movements in this country, but despite the fact that the trickle-down effects of institutions like the WTO stand to hurt Black people more than any other group of Americans, we do not seem to be in the vanguard of the struggle to shut these institutions down. What are the implications of American Blacks being largely uninvolved in this struggle? Or is there Black self-activity that I am not seeing?

3) I'm on the Black Radical Congress list serve. This email list regularly features commentary and debate on critical issues by self-described Black radicals. For some reason, there was very little discussion of the WTO protest on the BRC list. Why?

4) What would have happened if the anarchists had embraced anti-whiteism (as opposed to anti-racism) as fundamental to their political efforts? What if they had shouted anti-white slogans, hoisted anti-white banners, and made explicit links between anti-whiteism, their "destroy corporate property" praxis, and developments in international trade? How would the Black rioters

chist milieu that might prevent this relationship and how can it be abolished?

I look forward to hearing from New Abolitionist readers on these questions. In particular, I welcome comment from anarchists such as those on the streets in Seattle.

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# INVENTING WHITE ROOTS

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Asian cultures, among others, are as equally relevant to the topic as are English, French, German, Slavic, and others. If this was not possible, I demanded they cancel the class immediately.

## Meet the press

Three days after sending my letter I still hadn't heard back from the instructors or their supervisors. However, during that time someone from the office of the Vice President of Student Affairs called my boss asking who I was, my race, and whether I drafted the letter on company time. Since these people obviously had the time to snoop around about me but apparently not enough time to respond to my letter, I had to do something. I went to the press.

I contacted the student newspaper, the *State Press*. They ran a brief article. The city's daily, the *Arizona Republic*, saw the article and did their own. Shortly after I did a couple interviews on local talk radio, another with the Associated Press, and yet another with BBC radio in London!

## The high priests of white culture

Not surprisingly, I immediately received an invitation from the IRC to meet with them and the head of the university's affirmative action office to discuss my concerns. Just before the meeting, the affirmative action office told the IRC to remove the word "Your" from the class title (from "Exploring Your White/Euro-American Roots" to "Exploring White/Euro-American Roots") because they agreed the old title gave the impression that the class is for whites.

Other than that concession, the meeting produced very little. There was a great deal of back and forth and some flat-out arguing. They kept insisting that there is "something else" to whiteness besides unjust power and that it needs to be explored, but when I asked them what this "something else" is, they couldn't answer. Ultimately, they conceded the correctness of most of my arguments but insisted they needed to use the phrase "White/Euro-American" to attract students to the class, even if it implies something (that whiteness is a culture) the course won't necessarily

teach (or rather, will only teach as one "possible interpretation" of what whiteness is). You figure that argument out.

In general, their attitude was that I was a stubborn, dogmatic partisan of new abolitionist politics who wasn't tolerant of other perspectives. (They obviously looked at the *Race Traitor* and *New Abolitionist* web sites before the meeting.) They claimed they wanted to present a wide variety of perspectives (including mine, they assured me) that students would be free to pick and choose from.

I replied that my demand was not that they teach abolitionism but that they not perpetuate white supremacy, which is what conflating whiteness and Euro-Americanness does. The entire philosophy behind their course, I told them, is objectively pro-white. By offering a white studies class and considering it on the same level as a Black or Chicano studies class, they are trying to bring the white race to the multicultural table. While we must welcome all human beings to the table of humanity, that table has no setting for those who identify as white.

## Losing the war of public opinion

Meanwhile, the battle in the press continued. The right wing radio hosts attacked me, as did most of their guests. I expected this. The strongest reaction, however, came from liberals and university types.

In letters to the editor of the *State Press*, numerous students on the left and right sides of the political spectrum wrote that white culture classes are necessary so that whites can have a culture to identify with. Several students argued that not having a white culture class was "reverse racism." A left-wingish history prof told the *Arizona Republic*, "I think this is a fantastic class..." The *Republic's* liberal columnist, E.J. Montini, denounced my position in a column. Even the head of the state chapter of the NAACP went on the radio to say that the issue was "overblown" and that white culture classes are good for whites.

## Liberals and white reconstruction

The significance of the battle over white culture classes (coming soon to a campus near

you) is that the charge to reinvent whiteness is being led by liberals, not right wing racists. Rather than working to abolish the white race these liberals seek to "reconstruct" it—with anti-racist intentions, of course. But to reconstruct the white race they have to separate "good" whiteness from "bad" whiteness.

The bad stuff is easy to define and denounce. It's the "good whiteness" they get stuck on. Unable to find anything good about the white race (because there isn't anything), they try to invent something by redefining whiteness as an ethnicity. That they can't come up with one tangible scrap of white "culture" doesn't seem to faze them.

People who want to do something about this nation's tragic history of white supremacy need to challenge the institutions that perpetuate white advantage in this society, from the police to the mortgage companies to the public schools to the health care industry to the university itself. But conflating white supremacy and "white culture" serves to perpetuate the former by inventing a myth about the latter. "White culture" classes may lead a few white students to take up the challenge to abolish whiteness, but it will lead more of them away from it by providing them a space to "explore" their whiteness in a way that won't challenge their own complicity in the white club.

As we here at the *New Abolitionist* have always said, the rallying call for a world without racial oppression shouldn't be "Exploring White Roots" but *treason to whiteness is loyalty to humanity*.

Postscript: The class was cancelled in the fall semester due to low enrollment (only four students registered). The head of the IRC told me the class would be offered in the spring regardless of my protests. However, a recent call to the IRC revealed that the class is in fact not being offered in the Spring 2000 semester.

*Note: To read a more extended version of this article as well as some of the newspaper articles regarding the controversy over this class, go to [www.newabolition.org](http://www.newabolition.org).*

# TAXI DRIVER (*Not the Movie*)

by John Garvey, New York

In recent weeks, the continued difficulties encountered by African-Americans in obtaining taxi service in New York City have been given an unusual spotlight. In early November, Danny Glover, the well-known movie actor, filed a formal complaint concerning the refusal of service he faced when trying to hail a cab with his daughter earlier this year. In response to that complaint and similar complaints by many African-Americans, Mayor Rudolph Giuliani ordered a crackdown on cab drivers who deny people service. He ordered the Police Department to utilize undercover black officers to detect cab drivers who were disobeying the law through such refusals. Those who were found to be refusing fares would face the prospect of fines, mandatory diversity re-training, loss of their cabs, and so forth.

**NYC cab drivers deal with the most obnoxious rich people in the world. So why do they need "sensitivity training" to recognize the humanity of black folks?**

In the wake of his order, a couple of interesting things happened. First, Mr. Glover insisted that he never intended for taxi drivers to suffer as a result of the complaint. The actor appeared to be going out of his way to understand the difficulties encountered by cab drivers and suggested that he believed that admonishments would suffice. The second interesting thing was the "revelation" that many of the refusing drivers were themselves dark-skinned.

I drove a taxi in New York for eight



years—from 1970 to 1978. It was the same sorry story then as it is now. But if you want to understand the story, you need to know something about taxis in New York. Cab drivers cruise the city—meaning that they drive around looking for fares. Cabs are not cheap. Even a very short ride will cost three or four dollars. As a result, most of the people who

take a lot of taxis have some money in their pockets. But, in spite of the fact that the city has an extensive subway and bus system, an awful lot of ordinary folks also take cabs.

Taxis in New York all have a "medallion" (a very expensive franchise from the city that allows the drivers of those cars to "cruise"), that are painted yellow and that charge fares based on meters that record distance and time. Some drivers own their medallions and cabs but most "lease" their cabs. That means that they pay the owner of the medallion a specified daily, weekly or monthly fee for the use of the cab. They only make money for themselves after they've earned (through fares and tips) the amount they need to pay the owner. Even on very good days, the arrangement sucks. Meanwhile, most of those who own and drive their own cabs are paying small fortunes in interest to cover the loans they made to buy the medallion in the first place.

As a result of the circumstances that they find themselves in, cab drivers have lots of reasons to want the right kind of fare at the right time of day.

And then there's crime. Cab drivers are relatively easy marks. Still, most of the people denied taxi service are not criminals. After all, even in New York, most of us (outside of Wall Street) are law-abiding.

Probably the most accurate way to describe those who are routinely refused taxi service is that they are people who appear to be of African descent. Other people—those in wheelchairs, those with baby strollers, those with their furniture piled up on the sidewalk—get refused often enough, but it's not a routine matter. The everyday deprivation of service to black people has been characteristic of the New York taxi industry for at least three and a half decades. And in all the years since, the evidence of discrimination has been met with a chorus of excuses by cab drivers and those who imagine themselves to be sympathetic to their predicament: "They're

only trying to protect themselves."

That's not all that they're trying to do. They're also trying to make clear which side of the race line they want to be on. As Roger Waldinger of UCLA notes in the *New York Times*, the current situation is similar to earlier moments in the century when black people served as a convenient target for Irish,



*"Look! I don't give rides to any old bum off the streets! (Just the white ones.)"*

Italian and Jewish immigrants. He was quoted as saying, "When you're perceived as an outsider, one way to make yourself an insider is to say, 'I'm not like them.'" To be an outsider in this context means to be not-yet white; to become an insider means to become white. To become white, you have to prove yourself willing to play by the rules of whiteness. One of those rules, if you're a cab driver, is to refuse service to black folks. But, as should be clear by the skin color of many of the drivers, blackness is not merely a matter of color. Nor is whiteness.

Finally, a word about diversity and cultural sensitivity training: Taxi drivers come to New York as poor people from all over the world and accommodate themselves, relatively quickly and without training, to the customs and occasionally obnoxious behavior of some of the wealthiest people in the world—people who frequently have substantial reservations about the humanity of the drivers they rely on to shuttle them back and forth across Manhattan. Why would they need training to recognize the humanity and the demand for simple justice by black folks in America?

# Letters

I am writing you because I have a few questions that you could maybe help me with. I have read a couple of your newsletters and skimmed some of the *Race Traitor* issues. One question seems to constantly surface, why the race ticket? I am all for a massive revolution in this country, and the whole damn world for that matter but I do not see race as the catalyst.

I know what you are muttering right now, and I understand that your stance is not to create a race war in the usual sense, black vs. white, but rather a war on white privilege, I guess you could say. This is where one of my questions comes up. It seems to me that to constantly preoccupy your mind with this kind of blackness and whiteness is actually perpetuating race. If race is a man-made construct used to control then why use the control's language? If race does not exist outside of society's collective mind then why should we continue to define ourselves in those terms, i.e.; "treason to whiteness..." Why not "treason to oppression is loyalty to humanity?"

Tyrants come in all skin tones, I understand that the white man has probably had his fair share, but to equate everything tyrannical with whiteness is not only an over-simplification but is also an insult to people like myself that are white and are on the receiving end of the shovel loads of shit.

So why do I refer to myself as "white?" Because I am a classic American mutt with no other word to use. I belong to no "white club" nor have I ever received my whiteness paycheck in the mail.

I am a white n——. I do enjoy the privileges that white skin gives me, whether I choose to or not, I have no choice in the matter. Privileges such as the ease with which I can get a position as a slave, or rather a job, if you are so inclined. Would we call a slave owner racist if he only picked white slaves off of the selling block and never bought black slaves? Would that make him racist? Would the white slave that was bought be wrong for accepting his white privilege to be a slave?

It is ridiculous to think that the pigs in Washington feel any sense of brotherhood with "working class scum" like myself, if anything they think less of me because I am white

and in many of their minds better than a n——, but I am doing nothing with my genes but rubbing elbows in the trenches with n——s and spics and commies. My world is nowhere near theirs, however, I am supposed to think racially and to an extent carry a part of their burden?

I know, I do not have to take a part of their burden merely for my pigment but because I accept my own role in whiteness. But according to your own guidelines to whiteness I am white, and I ask how it is possible that I shrug off this evil absence of color? I also ask, are you white privileged? Do you tell a policeman when he pulls you over not to treat you like a white? Do I turn down that job when I am hungry?

I have no sense of white pride and no sense of white guilt either. I do, however, have pride in my class, a class of people that encompasses whites, Blacks, browns, reds. I do not understand how the color of my skin sets myself apart from other people of a different skin tone who are "enjoying" the same life as me. I go to work, punch in and work my ass into the dirt right alongside black n——s and brown n——s and other white n——s.

The boss is white, but that one slight similarity is as far as our "closeness" goes, when his workday full of papers and pens and phone calls is over he highways it home across town in his mercedes. He is not my next door neighbor, we don't go shoot billards over a few Heinekens and crack jokes about the spics at work. I am sorry to throw a monkey wrench in the cogs, but it is not about race!

Instead of using the color of skin as a factor in revolution I think that class is a much more accurate means of drawing the lines. There are black cops, Hispanic bosses, oriental politicians, all of which will deserve the bullet they will take in the head one day, as well as white workers, and red, and black and whatever, who will justly be sighting in, taking beads, and pulling triggers.

I feel that the New Abolitionist Society and *Race Traitor* have prejudged the white race, or more accurately made a hasty connection. I can't say enough how I understand that you feel your judgment is not based on skin color, but on action. I feel however that it is a lot like measuring skulls. In closing I

would just like to ask why the fascination with race? Is it a buried sense of guilt? A misconstrued connection between your own white skin and the white skin of our tyrants? Is there possibly an unwillingness to realize what side you end up on in a class war?

E., Tulsa, Oklahoma

*New Abolitionist responds:*

*The writer answers a lot of his own questions, and we advise him to look over his letter carefully. A few points: (1) No, in general we are not saying he should turn down a job when he is hungry, or tell a cop who stops him not to treat him as white. We believe that for so-called whites, opposing white supremacy means fighting against it politically so hard that either they win and the barriers come down or they are evicted from the white club and denied the benefits of membership. (2) The "burden" of the oppression of others is exactly what is meant by identifying with the working class. If he doesn't want to carry that burden, he should stop talking about class. (3) He shouldn't be so free in tossing around racial epithets that refer to other people unless he has their permission. (4) See the following letter.*

Are y'all some kind of provocateurs against progress? If there were ever an ideology calculated to sow diension and division in the struggle for the most equitable social reality and to alienate from it those who must be drawn into it, yours would have to be it. Clues large and small suggest that it is calculation rather than merely egregious analysis and/or psychopathology. Among them are your confusion of what you describe as "white skin privilege" with class privilege, your failure to condemn all notions of racial and ethnic supremacy in addition to white supremacy, and your demonstration of bias in capitalizing black but not white when the terms are used in the same common adjective/noun context.

Focusing entirely on the real and imagined white privilege you purport to see as the root of all evil not only reproduces, institutionalizes, and ossifies the divisions of race and ethnicity that have wrecked so many revolutionary movements and initiatives, it leaves class and capitalism intact. Verily, your "what we believe" statement does not ever address class and capitalism, implying that those original sources of exploitation and oppression would be cool with you if only



white supremacy (and no other kind) were eliminated. Injecting such poisonous nonsense into the body of a revolutionary movement can only be interpreted as an effort to provoke that movement into counterproductive paths.

Bill Dunne, Marion Federal Penitentiary, Marion, Illinois

*New Abolitionist responds:*

*We think any fair-minded reader can tell we are against the capitalist system which exploits all workers regardless of color. But if working-class solidarity is such a good idea, why doesn't it exist already? Why don't all the exploited, downtrodden, cast out and dispossessed whites in this country act together with the other proletarians and get rid of the capitalist system? Why are there so few so-called white people out in the streets against the police compared to the number of others?*

*One reason is that they settle for being white instead of acting to be free. Does white skin privilege exist apart from class privilege? If a person's color pushes him to the front instead of the back of the jobs line and the back instead of the front of the layoff line, it can't be a class privilege, because that person is still an exploited proletarian. Why are more than half of the residents where the writer lives black? Is that purely a result of class, or does it have something to do with color? We believe that if the rulers control black people by locking them up, they control potentially rebellious whites by not locking them up, at least not in the same numbers. The problem we seek to address is that a whole lot of the slaves think they are part of the master class because they think they are white. Don't blame us for bringing bad news.*

*The editors differ among themselves on capitalization; while they agree not to capitalize white (because white is not an ethnic group), they leave up to individual writers whether to capitalize black. Finally, if the writer believes we are conscious agents of the oppressor, why does he write us?*

Re: the article in the July, 1999 issue, "Littleton, Colorado: The Kids Go Postal": I don't think the slaughter had to do with white supremacist lyrics or video games, either. But as a community college teacher for twenty years I am frightened at how many empty eyes I see among my students. I have seen young people (and of course older ones as well) with

dead eyes—burned out, spaced out, asensual cyberzombies.

A planet of 6 billion with total capitalism is going to see more and more of this: alienation, anomie, dissociation at the next level, which we used to think was only for deranged sociopaths. The Littleton murderers were not iconoclasts striking out against conformity: they were walking dead with absolutely no meaning in their lives. I have had students like this, who had no sensual contact with the planet, the world, the Earth, or other people. But even corporate personalities sometimes have simple roots in alliances with particular social strata—like reborn Christians, or doll collectors, or computer geeks. These lucky ones are kept from the brink.

Harris and Klebold went over the edge. Pure death, random violence, in a nation which is the quintessence of Western civilization, whose achievement is the perfection of murder. Harris and Klebold had nothing. TV, internet, games... The corporate collage cacaphony, a free association, non-linear installation stood for life. Can you imagine their minds, the constant barrage of images of Hitler and Swastikas and atomic bomb mushroom clouds?

Maybe absolutely no meaning means death. Maybe the familiar American refrain, a single person can make a difference, kept rebounding through their brains. Maybe the death spasm was a moment of life for them.

C. Dietz, Bisbee, Arizona

Greetings from South Africa,

Racism is a blight on the human mind.

It is the duty of all progressive and right thinking members of the human race to struggle against it until its last vestiges are destroyed on a global scale. The determining matrix of racism has always been a misguided belief that a section of humanity—whose racist anthropologists defined as white—is fundamentally superior to the non-white people. This is scientific nonsense which has over the years been exposed for what it is: a danger to the existence of the human race and a sadistic, exclusionary philosophy that is fundamentally an enemy of the very existence of the human race.

Born in South Africa, I am an African. My Africanness is not informed by being categorized as black but by my eternal belief that I am an African aborigine first and foremost and a citizen of the world. I therefore belong to colorless humanity. South Africa having just come out of the worst racist system on earth, it would be a delusion amongst those who fought it to imagine that racism is dead. Like a proverbial seven-headed snake, you cut one head, seven extra develop. Therefore it calls for global solidarity again to struggle on a new terrain for the everlasting blows on racism and apartheid in the whole world.

Let us join hands in that great song which inspired Captain John Brown and his fellow revolutionary fighters: "I am an abolitionist—Oppression's deadly foe."

With Brotherly Love,  
Christopher Qiqimana

THE NEW  
ABOLITIONIST

## WHITENESS INDEX

Number of Black students admitted to University of Texas Law School in 1996: 65

Number of Black students admitted to University of Texas Law School in 1997

(the year after affirmative action was abolished): 11

Percentage of first-time, full-time freshmen who are Black at

Tennessee colleges, 1976: 22.3

Percentage of first-time, full-time freshmen who are Black at

Tennessee colleges, 1996: 17.7

Percentage of white college and high school age students with access to a home computer: 73%

Percentage of Black college and high school age students with access to a home computer: 32%

Percentage of whites with a bachelor's degree, 1997: 29%

Percentage of Blacks with a bachelor's degree, 1997: 14%

Sources: *The Journal of Blacks in Higher Education*, Southern Education Foundation, *New York Times*, *Wall Street Journal*

## What We Believe

**T**he white race is a historically constructed social formation. It consists of all those who partake of the privileges of the white skin in this society. Its most wretched members share a status higher, in certain respects, than that of the most exalted persons excluded from it, in return for which they give their support to a system that degrades them.

The key to solving the social problems of our age is to abolish the white race—in other words, to abolish white supremacy. Until that task is accomplished, even partial reform will prove elusive, because white influence permeates every issue, domestic and foreign, in U.S. society.

The way to abolish the white race is to challenge, disrupt and eventually overturn the institutions and behavior patterns that reproduce the privileges of whiteness, including the schools, job and housing markets, and the criminal justice system. The abolitionists do not limit themselves to socially acceptable means of protest, but reject in advance no means of attaining their goal.

## WACO REBUILDING

by Lee Roy Chapman, Tulsa

On Oct. 1, Austin-based patriot radio talk show host Alex Jones (KJFK) and a group of volunteers began to rebuild the church at the Mt. Carmel site where the standoff with the Feds resulted in the deaths of 80+ Branch Davidians. Jones said that since members of the Davidians who had survived the fire on April 19, 1993 had returned to the site and were holding bible studies, he and his crew felt that rebuilding the church would be a positive thing to do and at the same time a protest to say that “you can’t just come down here and spread a bunch of lies about people and then burn them out.” Jones also said that the timing was right with all of the new revelations about a Federal cover-up of Waco creeping out from under the rug. The motto for the project is “You burn it —We build it.”

But not everyone agrees that this is a good thing. A Klan group has promised to descend on the site and burn down the not-yet-completed church. In an interview on a short-wave patriot show, Jones’s producer Mike Hanson told the Klan to “stay away.” He then said that if the Klan did arrive, they would be greeted by some well-armed Texans.

Hanson also went into some detail on how the Klan is nothing more than a breeding ground for agents and informants with bad politics and stated that the only card the Feds couldn’t play against former Branch Davidian leader David Koresh was the race card. Koresh’s church was half not-white; a third of the members were of African descent.

For more info: [www.rebuildthechurch.com](http://www.rebuildthechurch.com), [www.infowars.com](http://www.infowars.com).

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